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cave-dwellers. The sites of important excavations are passed in review and the evidences they yield concerning climate, fauna and flora, human implements and utensils, and general manners of living. In a separate chapter the human racial types of the Quaternary period are discussed in detail. Then in the second general subdivision of the volume the features of neolithic culture are examined at similar length: the new types of habitations, the great stone monuments, the smaller relics of art and manufacture, and the character of the races that produced them all. Two extensive appendixes furnish carefully classified geographical lists of the caves of the "âge du renne" and of the stations and "ateliers" of the Neolithic Age.

Such is the range of M. Déchelette's first volume. In method of treatment it is skilfully adapted to the needs both of the archaeologist in search of detail information and of the layman desirous of guidance and orientation. For the benefit of the latter class of readers the methods of archaeological investigation are fully expounded and illustrated and elementary explanations (such as the meaning of "megalith" or of the "cephalic index") are freely supplied. Although the systematic account is confined to Gaulish territory, frequent comparisons are made with conditions existing in other parts of the world. The exposition is nearly always lucid and often full of interest, and the value of the book is much enhanced by numerous illustrations.

The work may be pronounced without question a trustworthy guide to the wide and difficult field of science with which it deals. Being rather encyclopaedic than original in purpose, it will not be expected to contain novelties either of fact or theory. But it will be found to exhibit in a high degree thoroughness of scholarship and sobriety of judgment. In dealing with unsettled questions, such as the problem of early Oriental influences (pp. 217 ff., 313 ff., 339 ff., 424 ff.), the nature of primitive magic and religion (pp. 224 ff., 236-237) the supposed hiatus between palaeolithic and neolithic culture (pp. 312 ff.), or the purpose of the great cromlechs and stone circles (pp. 447 ff.), M. Déchelette presents arguments impartially and states his conclusions cautiously, where indeed he does not withhold decision entirely. It should be added that although the volume stops far short of historical time, it treats of many subjects which vitally concern students of the literature and institutions of later ages.

F. N. ROBINSON.

Histoire de la Gaule. Par CAMILLE JULLIAN, Professeur au Collège de France. Volume II. *La Gaule Indépendante.* (Paris: Hachette et Cie. 1908. Pp. 557.)

THE second volume of M. Jullian's history is almost entirely descriptive or expository in character. The movements of the early population of Gaul and the course of the Celtic conquest having been traced in the first volume, the author now deals with the period of

Celtic occupation down to the beginning of Roman rule. He surveys with admirable thoroughness the political and social organization of Gaul in the era of its independence, and takes up every phase of public or private life concerning which any record has been preserved. As a collection of materials and a source of information the volume is decidedly better than any other book on the subject, though in a field where so many things are matters of individual interpretation it can hardly be expected wholly to supersede previous treatises, some of which have been written from quite different points of view.

In the investigation of the earlier period M. Jullian had to occupy himself largely with questions of anthropology and archaeology, and his doctrines have not all met the approval of the experts in those sciences. Some of his unorthodox views—his “panligurisme”, as it has been called, and his theory with regard to the Bronze Age—appear again in the second volume, or at least underlie a portion of the discussion. But for the most part here he is concerned with evidence derived from the classical historians or from inscribed monuments, and of all these things he has a thorough first-hand knowledge. Moreover in handling his material, in the organization, criticism and presentation of it, he proves himself an historian of breadth and power. Where the subject permits it, as in the descriptions of daily life, he makes good use of a vivid imagination; he always writes with sympathy, and sometimes with an enthusiasm which recalls the neo-druidical historians of a past generation. But he is saved from their extravagances by his good sense and by his superior knowledge of other civilization parallel to that of which he writes. Thus he comments sensibly (p. 159) both on the traditional exaltation of the druidical order and on the extravagant abuse which they received at the hands of classical historians. Again, after expounding the possible symbolism in the cult of the mistletoe very much as Henri Martin used to interpret it (though in less rhapsodical terms), he dismisses the subject with a word of caution: “Mais cela n'est qu'une hypothèse, et peut-être, en le faisant, cède-t-on trop au désir de donner à la religion druidique le charme attrayant d'une morale poétique” (p. 169).

On the whole, though by no means lacking in originality or independence, M. Jullian exhibits a caution suited to the difficulties of his subject. But occasionally this very quality has betrayed him into dangers opposite to those he sought to escape. He refuses, for example, to complete and interpret the testimony of ancient historians by the aid of evidence derived from Welsh and Irish documents of the Christian era; and there is a manifest advantage in keeping the ancient, contemporary evidence by itself, unmixed with any of later date. He is probably wise in thus restricting his field. But it is one thing to leave a body of testimony aside, for good and sufficient reasons, and it is another thing to repudiate it. And M. Jullian certainly goes too far when he questions the pertinency of the records of the insular

Celts, and makes use by preference of the meagre, classical accounts of the ancient Germans (p. 14). This is to attach too little significance to the community of speech which even in his dubious re-classification of the Celtic language (p. 365) he does not undertake to deny. Moreover it is not true, as he maintains, that the similarities between Gaulish institutions and those of the insular Celts are only such as can be pointed out between Gauls and Germans or Greeks or even peoples still more remote. The parallels are too numerous and significant to be dismissed in this fashion, and in some cases, if M. Jullian had taken them into account, they might have modified his interpretation of the evidence concerning Gaul. Insular conditions, for example, are not without their bearings on the origin of Continental druidism (pp. 88, 116), or on the existence of a Gaulish mythology (p. 148), or even on the apparent lack of a Gaulish drama (p. 382); and it should also be borne in mind that if, on the one hand, the Welsh and Irish documents are late and semi-Christian, they have, to offset this; the value of direct testimony, whereas the classical accounts of Gaul are almost entirely the work of foreigners, and are none too explicit at that.

In a work for which the materials are, after all, scanty and of such doubtful meaning, it is inevitable that there should be differences of opinion not only concerning general methods but also concerning many particular conclusions. M. Jullian, in recognizing the existence of a general Gaulish pantheon (pp. 98, 118, 151), takes issue (justifiably, in the opinion of the present reviewer) with a doctrine which has been gaining ground of late among French scholars. In his discussion of the "Matres" (p. 135) he also departs from received opinion, but with less good reason. His description of them as divinities of springs and fountains ("mères fontainières") appears to rest chiefly upon a doubtful etymology of certain epithets. M. Jullian's explanation of "Lugdunum" (p. 252) is by no means obviously preferable to that which associates it with the god *Lug*. His statements concerning the linguistic unity of Gaul (p. 366) are more positive than are warranted by the meagre remains of Gaulish speech. (Contrast Thurneysen's remarks in the *Zeitschrift für Celtische Philologie*, II. 541.) But all these are at least defensible opinions, presented by the author, perhaps, with full knowledge of the objections that lie against them; and the limits of this review will not permit the mention of other such matters of dispute. Very little in the volume can be set down as positively erroneous, though it is hard to characterize otherwise the statement (p. 365) that there is no evidence before the thirteenth century to show the structure of the insular Celtic languages.